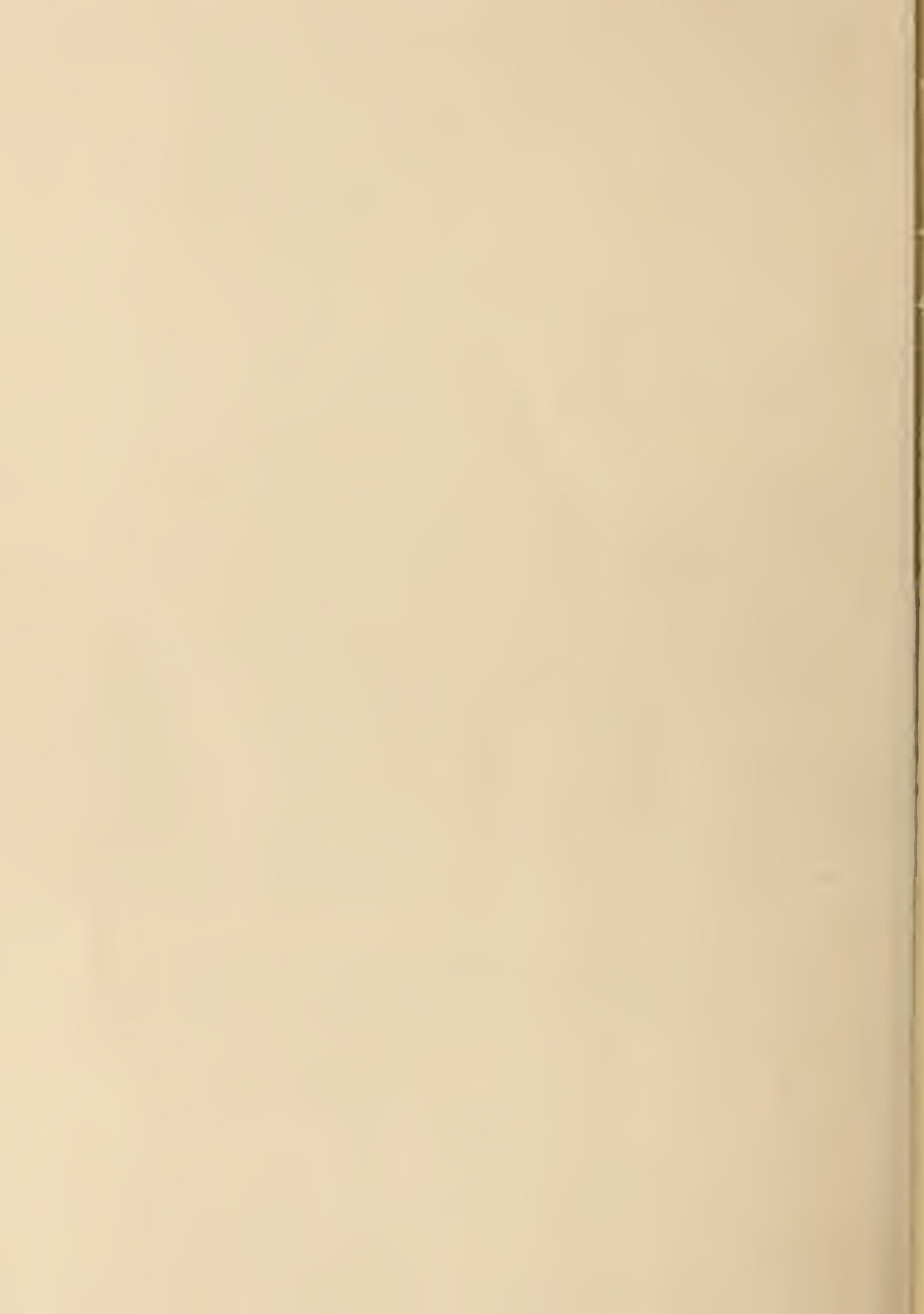
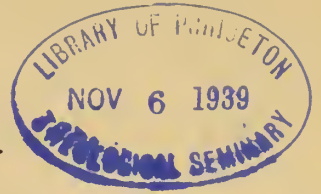


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# The Outlook of Missions



VOLUME XXXI  
NUMBER 10  
NOVEMBER, 1939



HAVE A HEART  
FOR CHINA

# The Outlook of Missions

905 SCHAFF BUILDING, PHILADELPHIA, PA.

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EVANGELICAL AND REFORMED CHURCH

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# Editorial of the Month

## China Relief This Winter

**W**INTER is coming on and the greatest human suffering in the world this winter will be in China where one-fourth of the people of the world live. The Christian Church should not allow the war in Europe to monopolize its interest and sympathy to such an extent that we forget China.

There are two ways of sending relief to China which should be used by the members of the Church. One way is to send relief money to the Secretary of the Board of Foreign Missions to be sent over on the regular disbursement sheets of the Board for the use of our missionaries in China. The China Mission has made a special appeal for funds for relief and caring for orphans which should receive the sympathetic and liberal interest of the Church. The second agency which should be used by all the Church people for sending relief money to China is the Church Committee for China Relief is dis is the union effort organized under the auspices of the Foreign Missions Conference of North America, which is composed of representatives of all of the boards of foreign missions of the United States and Canada. This is the united appeal of the whole Protestant Church for China. The money gathered by the Church Committee for China Relief is disbursed for the most part under the direction of the National Christian Council of China, and the Church here in America may be assured that this money is most judiciously expended in every needy section of China with a minimum of overhead expense for administration.

At a recent meeting of the Committee on East Asia, which is composed of representatives of boards of missions having work in China, the following action was taken:

"Since the Church above all other groups should be a stable factor in a period when the world is shaken anew by renewed outbreak of war, so that Europe as well as Asia is in combat; and

"Since church connections with China are both numerous and deep, making church people aware through first-hand contact of the continued needs and the superb quality of the work undertaken to help in meeting these needs; and

"Since Christian people are the ones of whom sacrifice can be expected if required, the following was adopted with regard to China relief:

"It is, therefore, the considered judgment of this Committee that we should whole-heartedly continue in the support of the program of the Church Committee for China Relief.

"The Committee desires to call the attention of the boards to the advantage of the unified administration of relief work in China; the amazing amount of help that can be given with limited funds; the opportunity which the administration of relief funds by missionary agencies in China affords for disinterested Christian witness.

"In order to make this support of the Church Committee for China Relief more effective, the Committee requests the foreign mission boards with work in China:

"1. To designate one officer to cooperate with the Church Committee for China Relief by making available to the Church Committee for China Relief the services of all possible missionary speakers; and serving as a liaison officer between the publicity department of the Church Committee for China Relief and the publications of his denomination.

"2. To send all monies received for China relief through the Church Committee for China Relief unless specifically ear-marked for use by their own missionaries."

Recent letters from missionaries in China attest the strength and power of Christianity in China in these trying days. A letter from Chinkiang, which is described "as a pre-war capital now destitute", states: "The Christian Church is proving a source of comfort and strength to the people of this region during these days of suffering. Churches are filled, interest is genuine, and the zealous activity and faith of laymen and leaders is most cheering. The challenge that comes to the Christian worker in such a situation is truly soul-grIPPING." From Kaifeng comes word: "The poor people have been flocking into the churches during these troubled times. The missionary staff is under-manned and over-worked, but these men and women are giving all they have to this task of ministering to the hungry, sick, and heavy laden."

# The Quiet Hour

JULIA HALL BARTHOLOMEW

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*Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, the Lord be magnified.*—PSALMS 40: 16.

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The woods and sky present us, for the looking and the listening, with a magic pageantry of beating wings, and with a reminder—not unwelcome in our bitterly confused time—that the ancient unknowable harmonies of the universe still endure.

—ALAN DEVOE.

---

What seems at the moment to be invincible strength has in itself the seeds of its own destruction. Areas of genuine good-will must continually increase, and there can be no final barriers to that increase until the entire race of men is included.

—ARTHUR E. MORGAN.

---

Yet this busy world sets us a pace where we have not time for Christian worship. We forget that religious sincerity is the most gracious of all gifts and that religion is not an observance of creed but the communion with God.

—EVANS AUBREY.

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By far the greatest service we can give to civilization is to hold the lamp of liberty alight on this continent.

—HERBERT HOOVER.

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Gardens of roses wither,  
Shaping the perfect rose;  
And the poets shall live for the long,  
Dumb, aching years of prose.

—JOHN G. HEHARDT.

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He sings for very rapture of singing.  
At dawn, or in the blue, mild summer noon,  
Knowing that late or soon,  
His match of beauty, and his high notes, singing  
Above the earth, will make some heart rejoice.

—CHARLES HANSON TOWNE.

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"I hear the wind among the trees  
Playing celestial harmonies.  
I see the branches downward bent  
Like keys upon some instrument."

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In our modern time the Christian religion is confronted by a rising tide of secularism, a complete subtraction of God, real irreligion in practice.

—DR. ANDERSON.

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The things o'er which we grieve with lashes wet  
Will flash before us, out of life's dark night—  
As stars shine most in deeper tints of blue.

—MAY RILEY SMITH.

---

"It is one of the great assurances of God's Word that when our Heavenly Father gives us a command He also is able and willing to give us the strength and courage to carry out the command He gives us."

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Oh, ye who climb to some clear heaven,  
By grace of day and leisure given,  
Pity us, fugitive and driven.

—FLORENCE WILKINSON.

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The things that one has seen all one's life are the things that are down deepest in one.

—ALLEN TUCKER.

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Don't think courtesy is a veneer to gloss over the real you. Courtesy is a way of acting that is founded on kindness, consideration and fundamental decency.

—JOAN WING.

---

At the heart's core of it all, is a deep instinctive faith in the universal order and the power which is above all, through all, and in all. To submit our whole being to that Power in fearless, child-like confidence, at every stage of our history, is to be continuously transformed and renewed, recreated and born again.

—C. E. AMES.

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The moon and the stars are commonplace things,  
And the flower that blooms and the bird that sings.  
But dark were the world and sad were our lot  
If the flowers had failed and the sun shone not.

—SUSAN COOLIDGE.

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## The Prayer

ETERNAL Father, whose thoughts are not our thoughts, and whose ways are past finding out, we pray for patience and for faith under Thy chastening hand. Amen.

—WILLIAM T. ELLIS.



# The Outlook of Missions

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

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## Extending Help to the Needy Chinese

HOW five American dollars restored a family from destitution to self-support is reported in a letter just received from the heart of invaded China and made public by the Church Committee for China Relief. The Church Committee is now engaged in a nation-wide appeal for funds to help save lives and relieve suffering among China's millions of destitute civilians.

Mr. Fred Atkins Moore, Director of the Church Committee for China Relief, makes public the following excerpts from this letter from an American missionary in China:

"Early this year", the letter states, "the people here were in the depths of despair. Especially parents with little children, who had not been able to flee from the ever broadening war zone. There had been absolutely no business since the city was occupied eight months before. Every home and every business house in the city had been looted. People now had no cash with which to start business anew, be it ever in so small a way, as most Chinese businesses are. Worst of all, in many cases their wives and children were starving.

"With funds for civilian relief, voted by the American Advisory Committee in Shanghai", the writer explains, "I was able to start a few hundred men to work cleaning up shell-wrecked buildings, filling in shell craters, making mud bricks for rebuilding houses, etc. After these men found their bearings, were able to buy food for their families, and had a little more confidence in themselves, I began to encourage them to try to start up little businesses of their own.

"At first this suggestion was met with flat refusal and a repetition of all the difficulties involved", says this correspondent. "Market gardeners had no tools, no seeds, and no money to live on while the vegetables were growing, etc. The idea of leaving the temporary work we had given them terrified them. I offered to give seeds, to lend tools, and to give a little work while the vegetables were growing. The result is that there are dozens of market gardens at the present time filled

with every kind of spring vegetable. Perhaps the following story, selected from among some dozens, will illustrate the procedure we have followed better than any exposition of the social and economic philosophy, or of the philosophy of religion either, which lies back of the procedure illustrated.

"This is the story of a loan grant to a young man who came to us earnestly requesting work, so that he might save his family from starvation. He was penniless, and insisted he could not start in business. We discovered he had formerly run a little shop where he ground wheat with a donkey and a tiny mill, made the flour into crisp, brown cakes which sold like hot cakes. But now he could not start in business, because he had no shop, no grain to grind in his little mill, and worst of all, no donkey to run the mill and no money to buy either of them, nor to buy the smaller equipment which had all been stolen!

"Like most of the men in this part of China", the letter continues, "when we first gave him work he seized the tools as a drowning man might seize a life preserver. After a few weeks of work we persuaded him to venture out. We loaned him an ox to run his mill, gave a loan to buy three bushels of grain and a few other supplies, discussed a suitable location for his shop, and then practically pushed him out to make the venture. He proved to be most industrious and frugal and also a good business man. Today I passed his little shop. He was mixing a big batch of dough made from flour which he had just ground. His mother was supplying a customer, while his wife pulled crisp hot cakes from the cooking stove, and another customer, attracted by the savory odor of baking, was standing by to be waited on. This young man has a successful business, his wife and mother now beam with happiness, and his family are not faced with immediate starvation. In a short time he will pay back the grant which can then be used to extend medical or other relief to yet other needy people."

This letter from China concludes: "I could multiply the examples given by scores and hundreds, showing how people have been cured of disease, hard-working men have been rescued from despair, and their wives and little children saved from starvation, by the expenditure of similar sums of money. In this case the amount of money spent consisted of wages for about six weeks, amounting to about ten dollars (Chinese) or a total expen-

diture of less than five dollars in U. S. currency. In some cases the expenditure for setting a man up in business has been as little as one dollar in U. S. currency, and in only a few cases more than five American dollars. Moreover, in many cases this money can be used again and again to pull one family after another out of the despair and starvation to which the war-makers have driven them. In this way we can set their feet on the way to recovery."

## Men and Missions Sunday

THE laymen of the Protestant Churches in over 1500 cities and towns in the United States will be reminded of their inescapable responsibility for the advancement of the world mission of Christianity when they meet for the ninth annual observance of Men and Missions Sunday on November 19, this year. This observance is sponsored by the Laymen's Missionary Movement and has been commended to pastors and local churches by most of the Protestant missionary boards and some departments of men's work.

The community-wide observance of the day is actively promoted by resident chairmen or local committees of ministers and laymen in cooperation with the Movement.

The theme for this year's observance of Men and Missions Sunday was suggested by Dr. Frederick Zimmerman, Secretary of the Home Missionary Society of the Reformed Church in America; viz., "I am come that they might have life." (John 10: 10). It was chosen from over three hundred subjects proposed by resident chairmen and other friends of the Laymen's Missionary Movement, since it seemed to be the most fitting note to be broadcast among the churches of the North American continent in these times.

It is suggested that every pastor invite a layman of his own choice to give a four-minute missionary talk preceding the morning sermon on the day designated, and incorporate the missionary emphasis in his own message. In addition, a community men's missionary dinner may be arranged for a

week night either preceding or following the special Sunday, where that is found possible, in which local laymen and ministers are largely employed as the missionary speakers.

A Manual containing fresh material on the theme of the year and kindred topics, is published by the Laymen's Missionary Movement annually and is made available for sermons and missionary addresses. This year's Manual contains messages from John R. Mott, Robert E. Speer, Toyohiko Kagawa, Bishop Henry W. Hobson, and other eminent missionary statesmen. Copies will be forwarded to any address by the missionary boards or the Laymen's Missionary Movement, upon the receipt of postage. This is an activity which is "not for profit" but for the inspiration of all who participate.

Dr. George A. Greiss, the President of the United Lutheran Board of Foreign Missions, writes concerning this day as follows:—

"Men and Missions Sunday has proved itself invaluable wherever it has been *sincerely and prayerfully observed*. It is to be hoped that the pastors will awaken to this great opportunity of informing and *quicken*ing their people in this great time of need of world evangelization. This year the inspiring and challenging theme, 'I have come—that they might have life,' will make a special appeal to the laymen and cause the whole congregation to think anew of Christ's great commission, and respond to it."

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"I send renewal to your most valuable paper. I enjoy reading it so much I do not wish to miss a single copy."

MRS. H. G. SNYDER, Middleburg, Pa.

# Home Missions

CHARLES E. SCHAEFFER, *Editor*

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## Who's Who on the Board of Home Missions

THE Board of Home Missions is highly favored in the personnel of its members. Its President, Dr. Frederick C. Seitz, is one of the most highly respected ministers of the Church. Having served some of the leading congregations in the denomination, such as Emanuel, Hanover, Pa.; St. John's, Allentown, Pa., and the Second Church, Greensburg, Pa., after a ministry of 40 years, he now lives in retirement in Allentown, and has time to devote himself to the duties of his office which he so admirably fills. Three of the members, Drs. Friedli, Deitz and Dunn are occupying chairs as Professors in the three Theological Seminaries of the Church, and are thus in a position to train young men to serve as missionaries in the home field. Four others are pastors of large and influential congregations, viz.: Dr. H. N. Kerst, the Vice President, is pastor of Trinity Church, Canton, Ohio, the largest congregation in the Reformed group; Dr. Allan S. Meck is pastor of the First (Trinity) Church in York, Pa., which holds a principal place in the new Mercersburg Synod of which Dr. Meck is the President; Dr. Calvin M. DeLong for 36 years has been the beloved pastor of the New Goshenhoppen Church at East Greenville, Pa., one of our largest and most efficient rural congregations, a congregation of rich heritage and noble tradition. Dr. DeLong is also the President of the Eastern Synod and the Treasurer of his Classis, and thus holds the affection and esteem of his fellow ministers; Dr. M. E. Beck, the pastor of Zion's Church in North Canton, Ohio,

one of the most enterprising congregations in the Ohio Synod. Dr. Beck served as a missionary under the Board at Columbus, Ohio, and in Chicago, Ill., before coming to North Canton, and is thus fully conversant with the work of Home Missions and can enter sympathetically into its problems. Four others, laymen, elders in the Church, make up the twelve members of the Board. They are E. L. Coblentz, Maurice G. Lipson, Charles S. Adams and C. E. Zimmerman. These men are outstanding business leaders in their respective communities. One of them, Mr. Lipson, is serving as the Recording Secretary of the Board, the first layman in the long history of the Board to serve in this capacity. These laymen, together with the Treasurer, Dr. William F. DeLong, constitute the Finance Committee of the Board and have to deal with its perplexing financial problems.

These outstanding leaders in the Church, both ministerial and lay, who enjoy the confidence and respect of their brethren, have the wisdom born of experience and devotion to the cause, which peculiarly qualify them to discharge their duties with singular ability and to guide and direct the affairs of the Board in a way that brings honor to the Church and reflects credit upon themselves. They render this service without remuneration, oftentimes at great personal sacrifice, and therefore they deserve the gratitude of the whole Church which has committed this great responsibility unto them.

C. E. S.

## Statement of the Board of Home Missions

*To the Reverend Classes:*

DEAR FATHERS AND BRETHREN:—

The Board of Home Missions brings you the following facts pertaining to its work. There are 150 missions on the roll which are being served by 130 missionaries. These missions have a membership of approximately 20,000 with a like enrollment in the Sunday

Schools. All of these churches are dependent on the cooperation of the Church at large.

During this current year the Board enrolled three new missions: Asheboro, N. C.; Wabasha, Minn.; Hungarian, Coatesville, Pa. Several missions went to self-support in the meantime which made it possible to enroll these new points.



The financial aspect of the work gives the Board the greatest concern. As you know, the Board operates its finances under two distinct Funds—the General Fund and the Church Building Fund.

In the General Fund the receipts on the apportionment for the first six months of this year were \$64,578. There are unpaid salaries to the missionaries since 1933 of \$63,000. The deficit in the General Fund, including unpaid salaries is \$236,102. This shows a decrease of \$6,139 over the previous year.

In the Church Building Fund the total income for the first six months of this year was \$27,463. The Board has total investments in church properties of \$1,691,211 and liabilities of \$1,005,080, showing an excess of assets over liabilities of \$686,131. It received on its investments \$20,802. Special efforts are being put forth to collect on these investments. The Rev. Samuel Givler, Jr., is employed on part time to assist mission churches and others indebted to the Board to refinance their loans, thus releasing large amounts to the Board.

The 20,000 Club is still functioning and through this special effort a total of \$108,000 has been received.

The Board is establishing a Church-building Fund in memory of its late President, Dr. Charles E. Miller. It is hoped that this Fund will reach at least \$10,000. Dr. Miller was the President of the Board for thirty years

and his distinguished services are worthy to be commemorated in this manner.

The Board is preparing a sound motion picture entitled: "Our Master's Voice." Revs. Walter C. Pugh and Paul Nagy, Jr., are working toward its production. When completed, it will be available for use in all our churches. The picture will give a comprehensive view of the varied phases of work in which the Board is engaged.

The month of October has been designated as a special emphasis period for Home Missions. Informative material has been sent to all of our pastors in both groups of the Evangelical and Reformed Church and it is hoped thereby to stimulate interest and support in the work of Home Missions.

Special efforts are being put forth to meet the Apportionment in full on the part of all our Classes during 1939 and 1940. If this is done, it will greatly facilitate the transfer of the work of our Board to the Board of National Missions of the united Church at the meeting of the General Synod in 1940.

We ask for your continued cooperation in this work.

Respectfully submitted,

FREDERICK C. SEITZ,

*President.*

CHARLES E. SCHAEFFER,

*General Secretary.*

Autumn, 1939.

## Crumbs Picked Up

CHANGES among the missionaries are constantly taking place. The Rev. Milton A. May has resigned the mission at Ellwood City, Pa., to accept a call to Conyngham, Pa. Rev. B. E. Kurkowski leaves the Dewey Avenue Church in Rochester, N. Y., to go to Trinity Evangelical Church in Scranton, Pa. Rev. Roy L. Frazier has moved from Warren, Pa., to Rimersburg, Pa. Rev. E. Harold Klingel goes from St. Paul's, Kansas City, Mo., to an Evangelical Church in Indianapolis, Ind. Rev. F. F. Ott is moving from Upham, N. D., to Hillsboro, Oregon.

Rev. Harvey R. Burkett has accepted a call to Wabasha, Minn.

Rev. and Mrs. A. W. Felkley of San Francisco, are rejoicing in a young son who has



DEWEY AVENUE MISSION, ROCHESTER, N. Y.

lately arrived in their home to join our missionary force in the Japanese Mission in that city.

The Memorial Mission in Toledo, Ohio, has been without a pastor since the death of the missionary, Perry H. Baumann, the latter part of June. The work is being carried forward by the deaconess, Miss Elizabeth Kish.

Miss Irma Nagy, our Hungarian deaconess in New York City, was one of the thousands of Americans who found themselves detained in Europe because of the war situation.

The Hungarian Mission at Fairfield, Conn., entertained the Eastern region of the Hungarian Synod on October 1st.

On Sunday, September 24, the Hungarian Mission at Perth Amboy, N. J., celebrated its tenth anniversary. The services were well attended. The sermons were preached by Dr. G. Takaro of New York and Dr. Charles E. Schaeffer. The parsonage has been completely renovated and remodelled; a pastor's study or church office, has been added and the whole property presents a very fine appearance. The heavy debt which hitherto proved a burden to the congregation has been refinanced and reduced to the amount of \$17,000. Missionary Anthony Szabo and his people have been doing a fine piece of work and merit the commendation of all.

The Hungarian Mission at Wallingford, Conn., has been without a pastor since the resignation of Rev. Bela Kovacs last April.



SCHLATTER MEMORIAL CHURCH  
WINSTON-SALEM, N. C.

REV. TERRELL M. SHOFFNER, *Pastor*

Dr. Alexander Toth, the Hungarian Secretary, has had the oversight of the mission with the assistance of Rev. Stephen Papmeder.

The Rev. Bela Bacso has resigned the Hungarian Mission at Elyria, Ohio, and has taken charge of the mission in Gary, Ind.

The new church at Asheboro, N. C., under the leadership of Rev. A. Odell Leonard, is nearing completion. This supplies a much needed equipment for this promising mission which has recently been organized.

The mission at Lincolnton, N. C., has been without a pastor since the resignation of Dr. John H. Keller several months ago.

## Madeline Island, La Pointe, Wisconsin

E. F. MENDER, *Missionary*

WHO in childhood's fancy has not day-dreamed of an island kingdom? Glamor and romance are its substance. Madeline Island at one time was the seat of government of the surrounding regions of Wisconsin and northern Michigan when ruled by the Chippewa Indians. This government was established in 1490, two years before the advent of the white man to unknown and unnamed America. The kingdom has vanished and only a handful, about twenty-five or thirty, of these sons and daughters of kings and queens remain as a reminder of a once mighty realm.

But island romance has not yielded to the destructive advance of white civilization. The

Old Mission, at one time a Congregational missionary outpost and the first Protestant mission in the Northwest established in 1832, still stands as an ancient landmark and is an attraction to hundreds of visitors. It has descended into private hands. The owner requests visiting pastors of renown to conduct services during the month of August for guests vacationing at his resort. The doors are again closed until the following August. Only a ghost of its former missionary spirit remains, but its beatific vision has been captured by another.

The mission of the Evangelical and Reformed Church carries on throughout the year. Its beautiful attractive church is the

gathering place of the white and the red American. When Rev. Mr. Menger began his pastorate only two persons besides the pastor and his family were present at the first service. Now the average service is attended by from thirty to sixty worshipers. These come from every nook of the United States. Nebraskans meet New Englanders and native islanders. There are about a thousand people on the island during the summer months until the autumn winds send them homeward and only the two hundred islanders remain. These consist of fishermen and farmers, merchants and laborers. Many depend upon the incoming tourists to furnish them a means of livelihood. They form the backbone of the congregation. The attendance at the morning services of August 20th consisted almost exclusively of these islanders. The vacationers attended an Old Mission service. The evening service had a largely increased attendance which was augmented by the presence of many vacationists.

The romance of the island remains. There are beautiful forests which cover much of its area. Fawns play along the highway or the

edge of the woodland. Deer abound. Bear is present. Evergreen and birch add their rare witchery and tracery to the scene. Human need and sin also abound. Our heroic missionary and his wife labor courageously not only in the mild atmosphere and balmy sunlight of summer, but through the snow and ice of winter and among the ice floes of Lake Superior during the zero months. They are the Apostles of the Apostle Islands. The romance of the church excels the beauty of nature. We wish to encourage our representatives there. They are doing substitutionary work for us who can not go, they represent the missionary spirit and are the projected prayer of the Church.

A film of motion pictures consisting of two or three reels is available for those who are interested in the life and the missionary work on the island and in the affiliated congregation on the mainland at Pike Creek. The writer had the privilege of preaching at both of these points during a short vacation spent in the "Top of Wisconsin."

Plymouth, Wis.

WM. C. BECKMANN.



REFORMED CHURCH MISSION AT WARREN, PA.



## The Summons to a New Departure

(Address at final meeting of Midwest Synod, September 13, 1939, Indianapolis)

REV. CHARLES E. SCHAEFFER, D.D.

THE sacred and solemn acts and experiences in the Upper Room in the city of Jerusalem the night before the Crucifixion have never lost their meaning for the friends and followers of Jesus. They became the norm of the worship of the early Church and as such have continued even to this present day. There we find the fellowship, the discourse, the prayer, the hymn, the Communion, the lowly acts of service—all the essential elements of true worship. The Upper Room definitely marked a transition in the life of Jesus and in the experience of His disciples. The old fellowship was about to be broken up. The old relationship had now come to an end. The old order was about to cease. A new one was to begin. It marked a new departure. Somewhere in the midst of those hallowed experiences in that upper sanctuary Jesus summoned His disciples to a new venture. The words He spake are recorded by all of the four Gospel writers, though they slightly differ in form and also as to the precise moment when they were spoken. John, who places the words in the very midst of the discourse of Jesus, gives them to us in probably the best form, "Arise, let us go hence."

Here we have a significant challenge not only to the first disciples of Jesus, but to all His followers, and especially to the Church of our time, and more particularly to the Evangelical and Reformed Church.

*Arise!* How often that word occurs in the Bible as a summons to a new departure! To Abraham in Ur of the Chaldees, the word came: "Get thee up." To Ezekiel, "Son of man, stand on thy feet!" The prodigal in the far country said: "I will arise and go to my father." The call to a new task, to a new life, was frequently couched in that word: *Arise!* Rise up! It involves a change of attitude, of position. Too long has the Church, have Christian men and women, been satisfied with a self-complacency, a smugness, a self-satisfaction and luxurious comfort. They have been reclining on beds of ease in a sort of mystic contemplation. They need now to be aroused, to be awakened from their sleep and lethargy, to stand on their feet, to gird themselves, and to front the new tasks that await them.

"*Let us.*" How significant these two little words are! Luke does not record them. In his Gospel the words appear thus: "Rise and pray." But the other three Evangelists make Jesus say, "Let us." Here we have expressed the idea of fellowship, of cooperation, of unity of spirit and purpose. It is one thing to command, to give orders, and it is another thing to invite, to identify one's self in the challenge. The one is dictatorial, the other is democratic. Jesus is never a dictator. He is always a democrat. He always identifies Himself with humanity. The very character of Christ and His service among men is so definitely expressed by the phrase, "Let us." Here we touch the very heart of the Church. It is a fellowship, not isolated individuals, each one going his own way, but a going together. Not Christ alone, nor man alone, but together they accomplish the good work. We need to learn to say not "I" but "we," not "mine" and "thine" but "ours."

"*Go.*" It was a comparatively new word on the lips of Jesus. Its use marked a transition. Prior to this occasion Jesus had been using two other words which were so significant. One of these was the word "Come." "Come unto Me." "Come, for all things are now ready." "Come after Me." It was an invitation. The other was the word "Take." "Take my yoke upon you." "Take eat." He offered something, He had something to bestow, to give. But after the Crucifixion and the Resurrection two other words fall from the lips of the risen Christ. One is "Go"—"Go ye into all the world"—and the other is "Give." There was now something definite for the disciples to do. The spread of Christianity and the whole missionary enterprise hinged upon obedience to the implications of these two words:—"Go"—"Give."

Here, then, we see the Church in action. It is now out on the road—out on the highways and in the byways; it is now on the march. Like an army it goes forth on new conquests for Christ. Jesus and His disciples went forth after they had sung a hymn, and so His Church is moving on and out amid hosannas of victory.

"*Hence.*" How suggestive this word is! It opens out into many fields and directions. For

Jesus and His disciples it meant a new fellowship. Before this there was a teaching fellowship, now it came to be a fellowship of service, suffering and sacrifice. The darkness of Gethsemane lay before that "hence." It ushered into a new prayer life. The shadow of the cross hung over its pathway. The "hence" led forth into new fields, new tasks, new faith, new commitments. To Israel the Lord said: "Ye have dwelt long enough in this mountain," and to the disciples Jesus said: "Let us go hence." There was the summons to a new departure. The Upper Room was now left behind and they passed on to Gethsemane, to Golgotha and to the great wide world. Of course, the Upper Room never left them. It followed them out into the world. It had become a part of them, and we can never wholly leave that which was once a part of us. The Upper Room was necessary in order to meet the outer world. There they again and again gathered for fellowship and strength. There the Holy Spirit came upon them and, panoplied with that power, they went forth to conquer the world.

The summons to a new departure comes this day with peculiar emphasis to the Evangelical and Reformed Church.

What is this larger work in the united Church to which we have been summoned? What more extended fields lie open before us?

1. The work is larger *geographically*. The Evangelical and Reformed Church is not now a local or provincial body. It is now represented in every one of our 48 States, save eight—viz.: Maine, New Hampshire, Vermont, Rhode Island, South Carolina, New Mexico, Utah and Nevada. This gives the Church a nation-wide basis on which to plan its work. It has enlarged the missionary interests at home. The varied projects supported by each "group" now become the possession of both, and with one stroke the Home Mission work is practically twice what it was under the separate organizations.

In the foreign field it has put us into the great countries of the world viz.: Japan, China, India, Honduras, Iraq and Africa. Thus the Evangelical and Reformed Church has become a *world* Church. These far flung lines in our own and in other lands have pushed out our horizons, both spatially and psychologically. They have given new dimensions to our interests, to our concern. This has served to widen the outreach not only of our efforts, but also of our sympathies and prayers, and has given us new outlets for our gifts and our services.

2. The work is larger *numerically*. Statistics do not tell the whole story but they indicate the numerical strength which now is ours. There is now a host of 2500 ministers serving 3000 congregations whose combined membership totals 652,000 with an additional half million in our Sunday Schools. It has augmented the value of our Church property, our educational and benevolent institutions, together with their endowments, representing a total property value of \$100,000,000. It has raised the sum total of our benevolent giving to \$1,500,000 annually and for congregational purposes an additional \$8,000,000. Such figures in personalities and properties represent the massed strength of the united Church.

3. The work is larger *spiritually*. The union has added to the sum total of our wisdom and counsel. It has enlarged the scope of our prayers and the volume of our praises. It has given new proportions to the broadcasting of our message, thus enabling us to make a stronger and larger impact upon the life in our own and other lands.

With this consciousness it has furnished our spirits with new courage, hope and zeal. With this larger background we are summoned to go "hence" into larger service. We must:

1. Strengthen the things that remain. We must seek to build up the morale of our people and revive in their hearts the passion that possessed the first Christians as they went out from that Upper Room.

2. Enlarge the borders of our tent. We must press on and out into new areas. We cannot hold what we have unless we add thereto. Challenging opportunities beckon on every side. We must break out to the north, the south, the east, the west.

3. Deepen the spiritual life of our people. We must lead them forth into ever larger giving, service and sacrifice.

4. Cultivate the spirit of unity and cooperation. This is basic in a great spiritual enterprise. The early Christians kept together. They had all things in common. The fires of persecution only served to weld them more firmly together. The Church of today is facing a Crisis. The Kingdoms of the world have set themselves against her, and the rulers take counsel together against the Lord and His anointed, but the Church, of which we are a part, must never flinch nor fail, nor falter.

"Our hope is in heroic men  
Star led to build the world again;  
To this event the ages ran,  
Make way for brotherhood  
Make way for man!"

# Foreign Missions

JOHN H. POORMAN, EDITOR

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## Christmas Cards for China Relief

IN the face of immeasurable human suffering, many thoughtful people are seriously questioning the expenditure of money for gifts to adults this coming Christmas. Instead of making material gifts to friends, we have evidence that they will welcome this opportunity to make the gift of life *on behalf* of their friends.

Mrs. Charles Kirkland Roys, Associate Director of the Church Committee for China Relief, announces that exquisite Christmas cards depicting a Chinese madonna and child may be obtained from the Church Committee. These cards read: "My Christmas gift to you, this year, in remembrance of the Christ-child, is being sent to China to rehabilitate a destitute child for . . . month(s)."

The cards are to be sold in packets of one dozen, at 50 cents a dozen. The purchase price covers the cost of production. Every dollar contributed by purchasers goes directly

to China. We recognize that in some cases it will be impossible for individuals to send out twelve cards, but we hope that they will pass on to others, who will use for their designated purpose, the cards which cannot be personally distributed.

This is not the usual sort of Christmas greeting-card. It is intended to be used for friends to whom, normally, material gifts are made. It provides that for a stated period of time (say one month) a Chinese child now destitute is to be fed, clothed and given a chance to learn a trade. The gift of life and opportunity to a Chinese child is the gift of the sender of the card to her friend. Often two friends, equally interested in China's needs, agree to forego the exchange of gifts and, instead, mutually use this card.

These Christmas cards may be obtained from the Church Committee for China Relief, 105 East 22nd Street, New York City.

## Mr. Yasuzo Shimizu

THEY call him the saviour of Peiping—Mr. Yasuzo Shimizu, a modest Japanese Christian, a self-supporting missionary to the dwellers in the slums of the old capital of China. He had lived for 17 years in that city, fathering an orphanage, developing a girls' industrial school, loyal to his own country and also a true friend to the Chinese people. So, when a great crisis came, he was able to go between the two armies as a messenger of peace. Peiping was surrounded by a large Japanese army. The Chinese could not hold the city and they knew it. Rumors went around to the effect that the Chinese army would quietly slip out and rally their forces elsewhere, but that they had determined to destroy many of their famous old buildings and their contents to prevent their falling into the enemies' hands. Mr. Shimizu went to the Chinese headquarters and begged the officers who were known to him personally not to do it;—"If you destroy these ancient

and beautiful buildings now, they can never be rebuilt," he said, "and these objects of art are priceless and could not be replaced. Most of all think of the misery which armed attack and resistance would bring upon the innocent citizens. Wait, and I will go to beg the Japanese armies to hold off for a while." The Chinese army leaders agreed to wait. Then Mr. Shimizu made his way to Japanese headquarters and pleaded with them to hold off their attack for a few days and to spare the city. At imminent risk of his life, he made several perilous visits to each camp, and because he was trusted by both sides he succeeded. Quietly the Chinese soldiers withdrew, and quietly the Japanese armies occupied the city. The ancient treasures of art and architecture were not destroyed, and, yet more precious, the lives of the people of Peiping were saved from untold sufferings.

MARY E. GERHARD.



## The Bombing of Yuanling

*Extract of letter from Rev. Sterling W. Whitener, Yuanling, China, August 20th, 1939*

“ON August 18th the long anticipated bombing of Yuanling took place. Even yet we do not know the total deaths. Reports say that more than 400 were killed while more than 200 were wounded. The whole business section of the city was demolished and burned. This included the South Gate Chapel of our Mission. Fortunately, the pastor and his family had left at the sounding of the alarm and so escaped. Some 5000 families were rendered homeless.

“This will very much modify our work here for the time being. Our main buildings being located just inside the East Gate of the city were not bombed. Neither was the American Catholic Mission which is very near us. The Evangelical Mission which is located in the West End of the city was not

bombed but was in danger from the fire. They also lost their street chapel located nearer the center of the city.

“Many of the seriously wounded were cremated in the burning of the city. Abounding Grace Hospital did not receive many of the seriously wounded for the fire cut us off from the city for some hours. Thus the wounded were taken across the river to Hsiang Ya (Hunan-Yale) Hospital. We are still receiving people today but an air alarm, which lasted nearly six hours prevented many coming for change of dressings. For while there is an alarm no one is permitted to go on the street.

“At this writing all are well. Mr. and Mrs. Bucher are on Ben Shan Tou for a vacation. The others are as usual.”

## A Special Gift of the Woman's Missionary Society of Potomac Synod

AT the meeting of the Woman's Missionary Society of Potomac Synod in June, \$125.00 was given to the Secretary of the Board of Foreign Missions, Dr. A. V. Casselman, to be used at his discretion. A letter from Miss Gertrude B. Hoy, Secretary of the China Mission, written on August 21st, describing the bombing of Yuanling, had this paragraph:

“Your letter of June 19th was received a few weeks ago. You spoke of having attended the meeting of Potomac Synod and had received a gift of \$125.00, to be used as you saw fit. You asked me to name some particular objects in Zierner and Chenteh to which this money might be put. In Zierner we are in great need of furniture, such as desks and chairs and beds, as we were unable to bring these things with us. We have definitely decided to move to Yungtsui, in fact, we got off the first lot of pupils this morning by bus, and we have nothing in the way of equipment. There are also three pupils with us who are a great problem as they are entirely cut off from

their homes and must look to us for everything. Money for furniture or to help these girls would be most welcome. Chenteh is in need of repairs—the cost of materials is so high that they are not able to take care of very important repairs. However, Mrs. Snyder says that by the time this letter reaches you there may be entirely new needs. There is no doubt that a little extra money could be put to very good use at the present time.”

In reply to this letter from Miss Hoy, the Secretary wrote as follows:

“I note what you have to say with regard to the spending of the \$125.00 which I received as a gift from the Woman's Missionary Society of Potomac Synod. I am going to turn this money over to you to do with just exactly as you wish. This is my judgment in the matter. It was left to me to decide what to do with it. I decide to give it to you. You can do as you please with it with regard to the girls' schools. If you decide to use it all for Zierner, it is perfectly satisfactory to me. Since Zierner has had to move three times, perhaps she needs it more than anybody else.”

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“I like THE OUTLOOK OF MISSIONS so much. I would not like to be without it.”

MARGARET M. ROBERTS, Catasauqua, Pa.



CHANG IU CHEN

Former Student, Chenteh Girls' School, Yuanling, China

### "Inasmuch As"

June 19th, 1936, was a *red letter* day for Chang Iu Chen, formerly a student of Chenteh Girls' School but because of serious illness more than six years before, she has been a cripple and a shut-in ever since her illness.

The School girls visited her occasionally and sang for her while she was unable to raise her head; the medical department sent representatives to visit her and they advised massage and cod-liver oil; the latter was supplied by the local Women's Missionary Society and Needle Work Guild—and the Bible Women have taught her the Four Gospels and Thousand Character Book.

Iu Chen was one of seventeen to receive certificates for Bible study. Of these, eleven were for completing the Gospel Thousand Character Book, four for the Four Gospels and two for Paul's Epistles.

She was carried to a ricksha, pulled to the gate of the Women's Work Building (about half a mile) and from there carried to the chapel room where the program was held. Iu Chen told the story of the Prodigal and did it well, for while studying the Gospels she realized her need of a Saviour and therefore could tell the story as a heart experience.

The story would be incomplete without telling you that twenty-year-old Iu Chen was given a new suit by her family for this great occasion in her lonely life. The upper gar-

ment was blue and pretty and the long trousers were made of light material with a neat pin stripe in it. Perhaps one should not call hers a lonely life for she writes accounts for her family who have a store and sell baskets made of bamboo and best of all, she *knows* and loves the best of all friends, her Saviour.

\* \* \* \* \*

In spring, 1939, Chang Iu Chen, frightened by air alarms, was helped by relatives to a boat on the river very near their home and was rowed with the crowd to the other side. There others scampered up the hill. While some of her friends pulled and others pushed, Iu Chen forced her stiff limbs and *walked* up the hill to get out of the danger zone near the Bus Station.

A Bible woman came to me a few days later saying, "Hallelujah, Chang Iu Chen can walk—our prayers are answered;" then she told me how it all happened.

In June, Iu Chen again received credits for Bible study, having finished the New Testament and the book of Exodus. Now she is reading the book of Genesis.

She still sells bamboo baskets, keeps the books and is the best salesman in the store.

MINERVA S. WEIL.

Yuanling, China.

## Autumn in Yuanling Mission Compounds

IN SPITE of the extremely troubled world around us, it is true that we can feel "They's something kindo' harty-like about the atmufere

When the heat of summer's over and the coolin' fall is here."

Last week we chilled a bit too quickly when a sudden cold wind blew up from across the north-east hills, and leaves were sent off in scads and scurries. . . .

"There came a sense of journeying upon the trees.

So many yellow sails got set—

So many red!"

But we have very few red leaves here, for we have no maples and no sycamores, though we have the mulberry and a big leaf tree that is like the sycamore and like the catalpa. In the church yard and in the Ladies' Residence compound a couple high candle-berry trees hold their leaves until long-late, hard blowing winds tear them down. And these leaves shade from dark green to deep-dyed purple. Among the dark leaves, the lost-pod, white seeds show out like real candles stuck on sticks, and we make bouquets with the candle-berry twigs. In Chen Teh school compound many tall mimosa trees shake their dry brown leaves down now as if in a hurry to be rid of this shaking and anxious to get along to the winter's sleep. The branch-built hawk's nest looks lonesome now high in the topmost branches of the tallest tree. In the hospital yard, a lovely yellow leafed ginko tree makes a bright landmark from all the hillsides around. In lovely symmetry it points skyward high above the city wall. Within the compound, its small yellow leaves make fresh blanketings on the ground each day without seeming to lessen the tree's yellowness.

Along the way outside the east-city gate to the Buchers' house one passes path-side, tall, wild, yellow daisies and a few pale blue weed-eyed blossom stalks. If one has lived in Ohio or in Indiana before too many motor roads spoiled these things, one remembers roadside golden rod and the roadside purple asters. One remembers faintly that there must have been a legend about inseparable spirits—Golden Rod and Purple Asters. . . . From the Buchers' yard gate to the front porch a row of dateless palms keep late fall and all winter rasping welcome to any winds

that blow, while around the sides of the Buchers' house grow double rows of chrysanthemums; orchid, pink, yellow, russet-red and great balls of fist-closed whiteness. At back and on right and left, autumn browning hills surround the Buchers' yard and beyond the houses at lower front the river runs cold and green in autumn weather. In a measure, one forgets that the hills in Ohio, Pennsylvania and Maryland are ablaze with red, green and yellow.

Back, within the city wall, where the wall runs along by the side of it, the Snyders' yard has lost almost all of the vine leaves that covered the yard-wall's gray brick. Vine stems still lace dark ecru against the gray wall and some places along the tendrils, the year's newest leaves hang crimson and yellowish-green, making a gay young stand against the fall's loosening thrust. Older leaves lay in long dead furrows against the foot of the wall. In the northeast corner of the yard a clump of tall bamboo keep nodding slender, feather-pointed tops and acquiesces to weather's moods so pliantly that one knows they'll stay thus all year until new raw shoots come up in spring. South, along the east-side wall, an oleander bush blooms as long as blossoms can appear but is out-run in blooming by the tall hardy hibiscus that waves great leaf fans and throws large pink balls over the wall and over the yard when the fall winds get late and rough. After the pink balls are all tossed away, seemingly the leaf-fans too get tired of their play and sail down to clutter up the ground. A few turkish-red, velvet-cossack hatted cocks-combs still stand stiffly above the rows of russet-red, orchid, pink and yellow chrysanthemums. Back of the house, the pomelo trees hide a few of their Jack-o-lantern headed fruit, but the pickers shall soon be taking all of them down.

Pumpkins grew like that too; big blotches of mass color on vines that climbed up trees, clambered over walls, small outhouse buildings and wove through bamboo-dividing fences. Pumpkins have been picked; rice has been sheaved and flailed; shelled corn can be bought by half and whole bushel; buckwheat grain can be bought for grinding, and sausages are being made and smoked. We, along with our fellow residents, buy cuts of meat, and salt and smoke them as we can, for that is the way of fall providing for



winter. There are no apples to bin; there is no cider for mince-meat; but there are oranges to wrap and cover for winter use. It is war-time in our land and while fears touch the hearts of many, fall time duties must be done.

"When the frost is on the pumpkin and the fodder's in the shock

They's something kindo' harty-like about the atmufere"; this is true, indeed. But, also, as one cuts flowers to send or give away, one listens in the stillness, if it is still, and wonders a little too much about harvests made too soon, on evenings when one must think: . . .

"Apple green west and an orange bar;

And the crystal eye of a lone, one star. . .

And, 'Child, take the shears and cut what you will,

Frost tonight—so clear and dead-still.' "

A day last week (it was American Thanksgiving Day) as I was cutting chrysanthemums to send a friend, the yard gate opened and the mother of a Chen Teh girl in Changsha came up to me. I had expected that she would come, for that morning our town got word that Changsha had had its first air-raided bombing, and the bombing had been at the railroad station which wasn't too far away from Fuh Siang Girls' School. The woman asked me if we had heard from our foster-daughter. "No," I said, "and no letter will come through for a few days. If there is anything serious around the school, she will telephone. And if she telephones, I'll send you word. . . . And it is no use to get too anxious or worry. . . ." I said. The worried mother seemed calmed a bit by that, although there was no assurance except that I would send her word if we got word. . . . Then she asked me if I thought the air-raids might begin to become general all over Hunan. "And", she added, "if there would be bombing here at Yuanling I could not get my mother to safety in such confusion. . . ." "How old is your mother?", I asked, for I was surprised that the mother of a woman as old as she, would still be living. . . . "Eighty-seven," she replied, proudly, "and she eats as well as any of us, but she can't get around well. . . ." Then the woman and I were daughters, talking about mothers; and she asked me, "How old is your mother?" And I had to answer in the hollow voice that comes now to answer

such questions . . . "My mother has just died. The news has come to me very recently. . . . She was no age at all; just sixty. And I was the only daughter, and I wasn't there to take care of her. . . ." Then this filial daughter of an eighty-seven-year-old mother said to reassure and comfort me, "Of course you were too far away to be there to take care of her. But you must be comforted; everybody knows the filial attitude of your living. . . ." "Filial—?", I questioned, and the word was as hollow to me as my voice, "well, perhaps; perhaps not. But I wasn't there and she has gone, you see; and when one's mother has gone it makes a big difference . . . No", I added, "I think you don't need to move your mother to the country yet. Even if they do bomb, it'll be mostly around the bus station; and you live quite in the heart of town. Yes, if I get word of danger or fright to our daughters, I'll let you know at once", I said. She spoke to me again about my mother, and then went away carrying the flowers I gave her. Looking back at the flowers, hot pain burned my eyes when I saw the funereal purple of a late fall rose; and over along the wall the furrows of dead leaves seemed too thick, like rows of front line men mowed down. Strange! What late blooming flowers express into life's too early, fall-going hours!

GRACE WALBORN SNYDER.

## Have a Heart for China

With the poster reproduced on the cover page and contributed by the distinguished artist, Leonebel Jacobs, the Church Committee for China Relief is now making an urgent appeal for generous response to the million dollar campaign to help relieve suffering and save and restore life among at least one hundred thousand destitute civilians in China.

Officers and directors of the Church Committee are: Mr. Harper Sibley, Chairman; Dr. John R. Mott, Vice-Chairman; Mr. James M. Speers, Treasurer; Mr. Fred Atkins Moore, Director; Mrs. Charles Kirkland Roys, Associate Director. National headquarters of the Church Committee for China Relief are located at 105 East 22nd Street, New York City, and local committees are functioning in many communities throughout the United States.

## Miyagi College Girls on a Concert Tour

Extract from letter of Miss Margaret Kriete, Takayama, Japan, July 8, 1939

MISS Ilsley and I just got back from a concert tour of Hokkaido and the Tohoku, on which we accompanied our eight Music Department Seniors and one graduate piano student. The trip lasted a week, during which we gave our concert in Hiroasaki once, in Sapporo (Hokkaido) twice, and in Hakodate once. At first it seemed as though a week would be too much time for only four concerts; but some of the train-rides and one boat-ride at night were quite hard on us and we couldn't possibly have managed in less time.

As I look back on the past week, three aspects of the trip stand out above everything else in making it a worthwhile experience. For one thing, it did us all so much good to get out of Sendai and see something new and different in the way of scenery; for Hokkaido is different, almost as different as America in some ways, and even the northernmost part of Tohoku is refreshingly different. In Hokkaido only the volcanoes seem truly Japanese; the gaunt austerity of the coastline reminds one more of Norway, and pine trees grow straight instead of crooked, and fields are broad instead of in little patches, and barns are big and one occasionally even sees a silo. I don't say I liked this scenery *better* than that of Japan proper; but it was very lovely for a change. The weather was miraculously fine all the way.

For another thing, it did all the girls so much good musically to have to perform so often in such a short time. After this experience, the preparation for their graduation recital will seem much easier than it otherwise would have. All but three of these nine girls played or sang a solo; and by the time we came to the Hakodate concert they were really getting to the point where they enjoyed themselves, so greatly was their confidence increased. The vocal and piano ensembles, in which all nine took part, also improved greatly. High points in the program were the graduate student's Beethoven Sonata (Op. 31 No. 2, First Movement) and the best Senior's Grieg Concerto (First Movement), both of which would have done credit to our Oberlin Conservatory.

But the very best part of all was the experience of getting to know the girls really well. Here at school it is hard, because one is

expected to preserve the teacher-pupil relationship at nearly all times and we're all rather stilted even at social gatherings. But on this trip, through the sharing of lovely experiences and the mutual bearing of hardships and discomforts, this as well as other artificial barriers broke down completely. The girls opened up and *talked* freely, not only to us, but to each other loud enough so that we could hear—give me another trip like this and I'll know more Japanese than I would study in six months. After a few days of eating together, watching each other sleep, laughing together over all the funny things that happened to us, singing together, pulling together (on an equal basis, for Miss Ilsley and I also appeared on the program) to make each concert worthy of Miyagi College—we forgot that they are Japanese and we are American; they became simply *people* like us; a group of particularly interesting, charming, and amusing people; and the only thing that still seemed funny to us was that when they wrote post-cards home they had to use complicated characters in order to put down their thoughts! We had come to feel so at one with them that it was a distinct shock to watch them write and see the Chinese characters flow swiftly out of their pens—we could hardly believe it!—I've *always* believed that the only real barrier is language, and once that is mastered, all the so-called "racial" barriers dwindle to nothing, with the possible exception of customs and habits—which also are not *inherent* and therefore not insuperable. And this experience bears out my belief beyond any previous experience. But it takes years and years to master the language-barrier; and I'll have to make the most of anything that cuts across it, for the time being. Mutual enjoyment of beauty cuts across it; my enjoyment of the glorious scenery was many times enhanced by the girls' delighted exclamations and happy faces (it was their first visit to Hokkaido too), even though very often I could understand very little of what they said. And there was a particularly liberal supply of sense of humor in this group—I still laugh when I recall how the girls kidded the policeman at the railway station where we had to wait three hours. You perhaps know the question-asking propensity of the Japanese policeman—well, this



GROUP OF MIYAGI COLLEGE MUSIC STUDENTS

Taken on a Trip to Matsushima, Japan

one got some answers that'll feed his thoughts for weeks. They really took him for a ride—again I wouldn't understand all the words; but there's no mistaking the tone of voice, the side-long glance, the sly wink and the soaring eye-brow. The man had a North-country brogue that sent the girls into gales of mirth; and the more they laughed, the broader his speech became.

That was the day after our last concert, which had put us into very high spirits, because we had such an enthusiastic audience. We hadn't originally intended to sing in Hakodate; the school that wanted to sponsor us had already had its quota of concerts for the season; because of present conditions, admission-charging concerts are very limited in number; and we couldn't afford to come for nothing. But during the hour we stopped there on our way to Sapporo two days earlier, the school's music teacher, a Miyagi graduate, (there was one everywhere we went) begged so hard that we agreed to give a concert after all, for a night's lodging and a small gift. The "small" gift turned out to be two-thirds what we got from admission charges in the other places—wasn't it sweet of them? I think it was money they made from their last "lawful" concert. The teacher there is a *darling*; she was so glad to have us she just beamed every minute—no wonder we enjoyed ourselves!

That's another nice thing about a trip like this for a greenhorn like me—the chance to

get to know our alumnae and see how they are carrying out Miyagi traditions of fine music and Christian atmosphere. In Hirosaki for instance, we felt quite at home at the morning Chapel service and at the regular Sunday service at Church the next day. We were glad to be able to contribute one of our loveliest sacred chorus numbers to the Church service.

Today the graduate student informed me that we eleven are to have tea together at a cake-shop downtown tomorrow afternoon. I was wondering how long it would be before someone would get us together again—in fact, Mother and I already discussed having them here at the house some night, but they've beaten us to it. I'm filled with the deepest pleasure at the thought of being together again as we were on the trip; something happened to us that changed us, made us feel somehow distinct. It's the way I used to feel in college after coming back from an A Cappella choir trip—somehow drawn together and uplifted. Only more so—is it because I had responsibility for the girls? Goodness knows they were no trouble; one so often feels sorry that their social life is so restricted, and yet it certainly makes life easy for the chaperones! But I *was* there partly to look out for them, and I suppose it brought out the protective instinct—well, anyhow, what I'm trying to say is, I love them. And I dare to hope they love me, and that hope gives me



such a lift! Why I almost think I can be a good teacher, if I have the devotion of such as these.

Surely love like this must bear good fruit, no matter how thick the thorns right now. Help us save this fruit; if we do not do it,

who will? And if we lose it, and it is destroyed, what will we say to God? When you read the newspapers, think of my nine new friends and don't dare lump them together with the war-makers, unless you want to break my heart—and my friends' hearts.

## A Plea for the Christian Colleges in China

OVER four thousand American friends and two hundred from Great Britain, have contributed to the Emergency Fund for the Christian Colleges in China, and through their generosity the work of building Christian leadership in China continues. However, \$43,000 more is needed to provide bare necessities for the coming year.

If the Colleges do not secure this additional support, it will mean that hundreds of Chinese staff members will continue to live on stipends too small to provide for the essentials of life. It is well for us to remember that we have brilliant men and women, possessing Ph.D. degrees from American and European universities, serving sacrificially at salaries now totalling from \$10 to \$35 per month in United States currency. It is imperative that we help them.

At least one half of our students look to us for aid. Many are living on two insufficient meals per day, with a scrap of meat only once

a week. They do not complain, but it is our duty and privilege to help them maintain their strength.

Then there are institutions which have been bombed, with tragic loss of life and property—but they courageously continue their work. They desperately need scientific equipment, books, chemicals, all the apparatus indispensable to high grade academic work. They have no one to turn to but us, their friends in America.

Education in China has become a high adventure. In these troubled days violence and barbarity in many parts of the world seem to triumph over order and decency. If we do not support our friends in China, there is grave danger that they may not be able to survive. Their battle is likewise ours.

The need of the Christian College cause in China is a direct appeal to the conscience of America.

## A Letter from Mrs. Ward Hartman

Paotsing, Hunan, China  
May 16, 1939

Dear Dr. Casselman:

I am making a little visit to Paotsing to visit the church and to be with Lucile and to rest. We are glad to see the church in a rather stable condition. Folks rally around the refugee pastor. He is a well-trained man, and the men, I believe, see a difference between one well-trained and one less-trained. We have few of the former here, but nevertheless have earnest, consecrated, faithful workers, who do the best they can. The Bible woman, Miss Chang, is still in her twenties and very tactful and capable. She is seeing some reward of her faithful work now, though at first the people said she was too young to teach the older women!

Lucile is well—so patient with the little kindergarten cherubs. She has no one with

whom she can talk English, and lives on Chinese food. But she is a blessing and is happy. Her heart goes out to unsaved young people and there are so many.

We wonder how many can be present at the mission meeting this year. Plans not definite. Yochow is out of touch with us. We hope Mr. Beck and Miss Myers are not suffering.

We have air-alarms at Yungsui and Paotsing frequently. Enemy planes were heard and seen a week ago, and how dreadfully frightened people were! They've not been here to scout and we think this place has little to fear. Hope Shenchow will be spared, but danger is very imminent.

With best wishes,

Sincerely,

FRIEDA HARTMAN.

## Report of the Mission Education Committee of the China Mission

**D**URING the school year just closed our Mission schools have been conducted under great difficulties. Hua Chung College first moved to Kweilin, Kwangsi and when that city was repeatedly bombed, the College moved to Hsichow, ten miles north of Dalifu in Yunnan. Huping and Ziemer moved across the Tungting Lake to Lo Gia Dzui but when Hankow and Yoyang were captured this site was considered too dangerous and the schools moved on to Yuanling. In Yuanling the Mission furnished Residence No. 4 for Huping, and provided gardens for agricultural laboratories. Eastview provided a kitchen and bath-room, and permitted the use of their dining-room. Ziemer was cared for in the Chenteh buildings and the schools worked under a plan of cooperation. Fuh Siang moved from Changsha to Yuanling and is quartered in Chenteh buildings and in the Woman's Work Building, with dining-room and kitchen in the church basement and woodhouse rooms. As the quarters were not sufficient, Fuh Siang erected a temporary building on a Mission plot inside the East Gate of the city. Yali likewise moved to Yuanling, securing quarters in the West suburb of the city. All these institutions are working under the handicap of crowded quarters, which causes many inconveniences. The Central China Union Theological Seminary moved to Lingling where they have continued their work during the school year.

In addition to these physical handicaps, some time has been lost due to Air Raid alarms, when the students flee out the East Gate to the surrounding country.

In spite of the difficulties, all the Mission schools report the completion of the year's work successfully. Fortunately, the time lost

through Air Raid alarms has not been excessive in the schools working in Yuanling. By placing the recitation periods early in the morning and late in the afternoon the Air Raid alarms were largely avoided.

The future holds some doubts. The Government officials have ordered all schools to move to the surrounding country villages. This order is not likely to be enforced and as Huping, Chenteh, Fuh Siang, and Eastview are working just inside the East Gate of the city, making it easy for the students to run out quickly and hide among the thousands of grave mounds surrounding the city, the need for moving is not as urgent as it would be for schools which are situated farther from the city gates. The question of moving from Yuanling has not yet been entirely settled.

The great influx of refugees has brought a number of students to our institutions. Some of them have been very short of funds and have received loans from the Y. M. C. A., the Y. W. C. A., and gifts for board and clothing from our Refugee Relief funds. The Chinese government is opening schools in which refugee students will be cared for free of tuition, and our schools will lose some of these pupils.

Supplies of paper, books, and other necessities are hard to get and prices have more than doubled in many instances. This causes serious financial difficulties, and plans to meet them must be made. The very high price of rice, vegetables, oil, and other foods, together with the great increase in the cost of fuel and clothing has caused a serious living problem for teachers, students, and workmen. The schools must meet these problems by children's allowances and advances of salaries.

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*Extract of letter from Dr. William G. Seiple, Karuizawa, Japan, August 6, 1939*

"This morning at the regular church service in the auditorium and again at the five o'clock vesper service in the same place, we had the pleasure of listening to a choir known as The Aeolian Singers, made up entirely of American-born Japanese young men and young women. One of the young men, Mr. Tsuneo Tajima, is the son of the Rev. Kengo Tajima, who is an alumnus of North Japan

College, once taught there, was also my secretary and is now pastor of a Japanese congregation at Pasadena, California. Twice a month these young people who are from Tokyo have their own English service at the Tokyo Union Church and form the choir there. Young Mr. Tajima is connected with the Omi Brotherhood."

## When Is a Cow Not a Cow?

By REV. E. W. MENZEL, Bistrampur, India

**W**HEN is a cow not a cow? The answer is, "In the majority of cases in India." The cow is something entirely different in Hindustan from what it is in Uncle Sam's dominions.

I came to India innocently thinking that a cow meant "milk, butter, ice-cream, cheese, and beef-steak." It "ain't no such thing" midway between Bombay and Calcutta, or rather, it is these things only "mildly so."

This was impressed upon me early in my Indian career. We were camping in a small village. Innocently I said to the cook, "Make custard for supper." The cook replied, "To make custard, it takes milk. I can't get any milk."

"What?", said I, "no milk to be had? Why, look at that big herd of cows grazing over there. Won't the owner sell a quart of milk?"

But I was to learn that the people would not sell a quart of milk. Not that they didn't want to, but the 150 cows of the village hardly produced three quarts in aggregate, and this was spoken for. In the rainy season there might be ten quarts available, but not now.

Our Texas cowboys will smile knowingly and say, "Beef cattle. All cows are not dairy cows. Some are raised for beef. Only an Easterner expects all cows to give milk." But our Texan has guessed wrong. Not only are these cows not beef cattle but if you were to slaughter one there would be a great disturbance. Many a Hindu will tell you that killing a cow is as bad, if not worse, than killing a man. In many big cities there is usually a slaughter house run by Mohammedans in which beef is prepared, but in the villages such a crime as cow-killing is not permitted. Even in some of the cities beef steak is rare without being raw.

Only last year the Governor had to take a hand and promise the angry mobs of North India that the license granted for a slaughter house in Lahore would be revoked. When you go into Kashmir State you are warned that taking beef into this State in any form is a punishable offense. Many of the Hindu-Mohammedan riots occur at the Muharram festival at which time the Mohammedans sacrifice a cow and exhibit the sacrifice during the procession through the city. This starts a riot. No, whatever the cows of India are raised for, the main idea is not "beef."

Let's resume the conversation between the cook and myself:

"If these cows don't give milk, what do the people raise them for?"

The Cook: "For oxen."

"But look at all those scrumpy oxen. They can't pull a cart. What are they good for?"

The Cook: "Well they breed more cows and more oxen."

"But if the father is no good, the sons and daughters will not be much good either. Look at all the worthless cattle in that herd. Why half of them must be worthless and half of the remainder not worth their feed."

The Cook: "But we don't have to feed them. They support themselves. And they are of some use even if they give no milk, for they give us 'gobar' and we need gobar."

"And what is 'gobar'?"

The Cook: "Cow dung, of course."

I was vanquished for I had to admit that "gobar" is valuable. It is needed both to manure the fields and as fuel. Many villages have practically no other fuel. It's all well and good to say that the villager should buy wood instead, but what should he buy it with?

It's like telling him to eat cake if he has no bread. He is thankful for bare existence with the emphasis on the bareness. A feature of the rural uplift program is to tell the farmer that instead of burning cow dung he should put it into his fields to increase his produce and then, he can buy himself wood. But with agricultural products bringing such low prices it doesn't work out that way in most villages. Fire wood for a family costs more than the total output of many a farmer's fields is worth.

The cook made another comment, "Our cows would be better if there were only more grass for them to eat."

Poor innocent that I was, I didn't realize that I was entirely vanquished in the argument but kept on. "Why of course you are not going to have enough grass for decent cows if you let all this worthless stock eat the grass. Save the grass for the good stock. One cow giving ten quarts eats far less than 20 cows giving half a quart each. You would have more milk and much better oxen if you got rid of the bad stock."

The Cook: "But you cannot get rid of them. They were born in your house and



have a right to live. We poor people can't afford milk. We must have the gobar that comes from the 20 poor cows rather than much milk from one cow."

From this point on, the argument moved in a circle. I could make suggestions only of replacing poor cattle by good and trying to increase the output of milk. He could only entertain suggestions of improvement if the old conditions which make improvement impossible were allowed to continue.

In northwest India the cows have never quite dominated the landscape like farther east and south. The Mohammedan is in control here and he does not share the Hindu's great respect of the cow. In northwest India, cattle are not supposed to be "self-supporting" and therefore demand no further support than legitimate wage for services rendered. That part of India is economically much better off. A fair share of the economic superiority comes from the fact that cattle which are a liability are not tolerated. Incidentally, northwest India has the least forest but still manages better for fuel than our part of India which used to be famous for its forests.

Milk is a valuable part of our diet and nowhere is it in greater need than in that part of India where meat and other proteins are so little used. The people live almost exclusively on rice, fruits and a few greens, which give poor nourishment indeed. Milk products would be a most valuable addition to the regular diet, especially in the case of growing children but it is hardly available to any but a few. Babies go directly from breast feeding to an almost exclusively rice

diet. The result is widespread undernourishment.

Efforts are being made to introduce better stock. But as long as the hungry dwarfed cattle pick at every dried blade of grass that can escape the seven months drought, which lasts almost regularly from the end of one rainy season to the beginning of the next and the farmer has not enough land on which to grow grain for his children let alone fodder for cows, few will be able to feed better a cow even if they had capital to buy one. People are too poor to have decent cows and as long as they have the cows they do have, they continue in their poverty. Efforts to introduce and maintain better stock have not been too successful as yet and the religious scruples prevent getting rid of uneconomic cattle. It's the vicious circle again.

It is a travesty that in the country where the cow is worshipped, the cow is of less actual service than anywhere else. Her brother, the dray animal has been of greater service but too many of these brothers are mere skinny, starving, stumpy drones. And what does the cow win through all this adoration and worship? Not too luxurious a life for there are too many cows per acre of grazing ground. The cow cannot be killed and so must die a natural death, the only animal that is allowed to die a natural death, which means by inches instead of quickly. The jungle is more merciful even if nature in the raw is never mild. Often have I wished to put a crow-pecked dying cow through its last ordeal quickly and painlessly but it would stir up too much feeling.

Who said religious views don't affect man's physical well-being?

## Missionary Chat

*Extract of letter from Rev. Alfred Ankeney, Sendai, Japan, September 4, 1939*

"Miss Black arrived safely on August 27th, Sendai on the 28th, and we are happy to have her here. Dr. Zaugg met her in Yokohama and the few of us who were in Sendai met her when they arrived here.

"I went to Yokohama to meet Mrs. Nicodemus who arrived on the 31st. She looks very well indeed, and seems happy to be back home again. I know she has many pleasant memories of Sendai which in turn must give her

many pangs of longing to have her husband and boys here with her again."

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# Men and Missions

JOHN M. G. DARMS, EDITOR

## Nothing Can Stop It

By this we do not mean the fury of war that is let loose in successive blasts upon mankind these tragic days. There is not a Christian man anywhere who would not stop it if he could, for he knows that carnage never builds a civilization and cruelty never glorifies humanity.

What we mean is simply this: nothing can stop the work of Christian missions in its progress and advance wherever it is spiritually rooted and led. It has in it the promise of continuance and successive victories given by its founder, the Lord Jesus Christ. And what is more, wherever it is continued with earnestness there arises a *group of peace-minded men and women* who become the very salt of their nation and effective agencies in the propagation and promotion of peace. Paul said to the Corinthians nothing could stop him. II Cor. 11: 10. And as churchmen, we say to our missionary boards and workers—"Don't stop, carry on in the name of Christ".

## Our Women Challenge Our Men

Statistically, it is noticeable that the converts to Christianity on the field among the nationals are in large proportion the women of the nation. There is a reason for this, because the argument can easily be made that Christianity has done more for the emancipation and elevation of womanhood than for men and the reason for that is, that in their world, the women were robbed of their rights and debased to a secondary and servile condition in life. But how glorious this redeemed womanhood is in action and serves in the younger churches on the mission field and even in the missionary churches of our homeland.

Speaking in terms of organization, the women of our Evangelical and Reformed Church display the same spirit and gratitude to their Lord and Redeemer, which has added privilege upon privilege, liberty upon liberty, and joy upon joy to their life. That's why the women of our churches have been workers and have organized their spirit in a promotion of definite projects, and particularly of the missionary enterprises.

Now that the Women's Union of the Evangelical Church and the Woman's Missionary Society of the Reformed Church are effecting their merger in Cleveland this month, that demonstrates that all lines run parallel in Christian service and at some point must meet and be unified. They are not divergent, they are convergent and make a highway of service that is straight, progressive and on which the women of the Church can march victoriously to greater successes.

Through this merger effected at Cleveland the women are now challenging the men, not only to unification, but to consecration and to increased cooperation in the missionary enterprise of our Church. After Cleveland, not only will the women of our Church rise up in greater strength as we hope, but the men of the Church should be quickened and stimulated to greater endeavor and missionary activity.

Women of the Church, we salute you.

Women of the Church, we join you as men who acknowledge the Lordship of Jesus Christ and we desire to share more liberally and actively in the missionary enterprise of the Church.

## 10,000

A number of years ago, as we came through Chicago, we were told that, by order of the Government, and for the purpose of keeping prices up, 10,000 cattle were pulverized every day. That saddened our heart and we thought of retribution, which nature always makes for humanity's excesses. But today, not 10,000 cattle, but 10,000 men are killed on the battlefields of Europe every day. Within 18 days we are told, on all sides, in Poland, 100,000 Poles and 35,000 Germans have been killed. What a travesty and horrible outlet of men's passion when once the spirit of brotherhood has died and love has given way to hate and war!

Christianity gives life its true value and each one of these 10,000 men is precious to someone and precious to God.

Can we in the face of these wholesale slaughters of beautiful and blossoming men read again without inner pain, the word—"And God made man in His own image, in the image of God created He him"?

# The Woman's Missionary Society

MRS. EDWIN W. LENTZ, EDITOR

## A Step Forward—Through the Merger of the Women's Organizations

WITH high expectation does the whole Evangelical and Reformed Church look forward to the merger Convention in Cleveland, Ohio, November 1st to 3rd, through which there shall come into being the Women's Guild of the Church. Through this organization the entire womanhood of our Church is to be enlisted in the carrying out of a comprehensive program which will put forward with unabated zeal the objectives which hitherto have claimed the devotion and whole-hearted service of the Woman's Missionary Society and the Women's Union, but which also will set for itself new and wider goals.

Through all of its service the Women's Guild will desire to be no more than an instrument, under the grace of God, for the carrying of the gospel of love unto all men. May God bless not only this first meeting at Cleveland, but the whole work of the women of the Church.

L. W. GOEBEL,

*President of General Synod.*



REV. L. W. GOEBEL, D.D.

President of the General Synod

For the Ceremony of Merger and Communion on Wednesday evening, November 1st, Dr. Goebel will give the message in Recognition of the Women's Guild. Dr. Goebel will be present throughout the Convention.

## You, Who Are at Home

October 6.

As I write I have in mind the thousands of persons who will remain at home during the Merger Convention—now less than a month ahead. When this reaches you, the Convention will be in progress and important issues will be under discussion among the women representatives of the Evangelical and Reformed Church assembled at Cleveland, Ohio. More important than attending the Merger

Convention—and not nearly as interesting—will be maintaining a cooperative attitude as we may be asked to adapt past to present. As I write this I think of the women who will be waiting for the return of the delegates privileged to have part in shaping initial policies for the Women's Guild. Not only the women in local churches, but ministers and laymen are looking with mingled feelings of anxiety and satisfaction to the replacing of the def-



initely focused organizations, through which women were accustomed to work, by the new organization in which the entire work of the Church shall find enlargement through a special interest of the women. We believe the merged Church has reached the point of being Women's Guild conscious.

The preparation and publicity of the past year was strategically locked with the October 5th Women's Merger Convention issue of *The Messenger*, which carried to its thousands of readers the anticipated program and gave the messages of leaders in the Church and officers of women's organized societies; also words of welcome from hostess groups in Cleveland, who are arranging happy social functions to lighten the business stress of the convention. Mae Friday Ashbrook, President of the Cleveland Federation says: "The Evangelical and Reformed women of the convention city feel that a great honor has been bestowed upon them to be your hostesses during this great historical event in our Church. . . The Cleveland Church Federation has over 300 Protestant churches of which 29 belong to the Evangelical and Reformed group." Kate Hale Gekeler (Mrs. Henry), President of the Women's League says: "The women of the twenty-nine Evangelical and Reformed

Churches of Cleveland extend a hearty welcome to the delegates of the Merger Convention. No other city has such an equal division of "E" and "R" churches as Cleveland. This fact alone would make Cleveland the ideal place for our Merger Convention. Since 1933 we have been meeting together, and have long awaited the official merging of our women's groups. For that reason we welcome you. . . We have looked forward to the blessing and inspiration your coming will bring us."

Because many families are subscribers to *THE OUTLOOK OF MISSIONS* and *The Messenger*, we avoid as much as possible overlapping the contents. In the desire to give the Church full information of the Merger Convention, there was some thought of duplicating the articles in the two publications. But that has not been done except "A Step Forward", Rev. L. W. Goebel, D.D., President of General Synod, and "The Setting of the Merger Convention", Magdalene Mernitz, President of Commission on Merger. For the women who stay at home, we suggest to borrow the October 5th issue of *The Messenger* and to read the forecast of the interesting occasion. The December issue of *THE OUTLOOK OF MISSIONS* will give the record of Convention Days.

## The Setting of the Merger Meeting

THE officers and delegates of the Women's Organizations of our Reformed and Evangelical Church are facing toward Cleveland. They will come from all parts of the United States. The occasion is the long-awaited merger of these organizations into the Women's Guild of the Evangelical and Reformed Church.

A feeling of joy and thanksgiving fills us in anticipation of being present at this service. We recall another inspiring service, when on the evening of June 26, 1934, at the joint session of the General Conference of the Evangelical Synod of North America and of the General Synod of the Reformed Church in the United States, the presidents of each of these two denominations declared the Consummation of the Union. At that time the long procession to witness that ceremony marched into *Zion's Church* in Cleveland. Now, in planning an appropriate place for the merger of our women's organizations, again beautiful *Zion's Church* seems most fitting.

And why choose Cleveland, Ohio? Not for sentimental reasons only, but for practical ones as well. Ohio, and Cleveland in particular, is about the geographical center of our united Church; Cleveland alone has twenty-nine Evangelical and Reformed Churches; in these churches are capable and devoted women who are doing everything possible to help make the Merger Convention a successful and happy one. Nowhere could we find the excellent facilities for effectively caring for the needs and comforts of a large group of women—as in the Cleveland Hotel in the heart of the city. Its accommodations for hospitality and the business sessions are excellent and ample.

So Cleveland, Ohio, and especially *Zion's Church* has become a historical landmark for our Evangelical and Reformed Church. The Merger Convention, again making history for our Evangelical and Reformed Church, will inspire continued work for the Master by thousands of devoted Christian women.

MAGDALENE MERNITZ,

*Chairman of Commission on Merger.*

## Mrs. Leslie E. Swain

Long in advance of the Merger Convention, the Committee on Program recognized the importance of the address for the Fellowship Dinner. With unanimity Mrs. Leslie E. Swain, Providence, Rhode Island, was selected to give the address. Mrs. Swain combines in her personality, vivacity, wide culture, capacity for strenuous work and an absorbing devotion to the extension of the Kingdom of God. Because of what she is willing and able to do, a long list of achievements gives substance to her denominational honors in the Woman's American Baptist Foreign Mission Society. She is the author of many missionary plays, worship programs, sketches, etc. Interdenominationally she was recognized as one of the most able members on the Central Committee for the Study of Foreign Missions.

Having been chosen as a delegate to Madras, she used the opportunity to visit many mission stations of her denomination and other denominations.



## Indian Mission News

We introduce the new contributor of Indian Mission News, Miss Ruth Wepner, who gives first impressions of her work as teacher at the Neillsville Indian School, in the letter written to her friend, Mrs. David D. Baker. At the suggestion of the superintendent, she is sharing her "first impressions" with OUTLOOK OF MISSIONS readers.—Ed.

September 20, 1939.

Dear Helen:

I told you that after I'd been at the Winnebago Indian Mission School at Neillsville, Wisconsin, a while, I'd write you about my new work. Though perhaps I could give you a much more graphic description later, I just can't wait any longer to tell you what a lucky girl I am to be here. From the minute I piled out of "Ferdinand" with my suitcases, I've felt so satisfied and so at home that I don't believe I could bear it if I had to leave now—mostly, I think, because of my fellow-workers. Never have I known such a spirit of friendly cooperation, selflessness, and true fellowship. Every worker does his best to help the others. I haven't seen a bit of the temper, jealousy or friction which is often found when individuals live so closely together as we do here. We eat, sleep, work, play and worship together—

most of the time we are all in the same building, and frequently all in the same room. Yet the spirit is as merry, friendly and courteous as the inspiring, happy atmosphere of a Leadership School, or a conference. It sounds impossible, I suppose, but it's true.

I think perhaps the reason for this "little bit o' heaven" which we are all experiencing, is due mostly to the efforts of one person—Mr. Ben—the nucleus around which all this beauty has grown. As the snowball is formed around a tiny lump of snow, so he began this friendly cooperative family of workers, and through his determination to make this Institution truly Christian in every respect, the ball has been molded and shaped into this glorious group of like-minded fellow-workers. They've made me, as well as the three other new workers, feel so at home, and so very much a part of the School, that homesickness and dis-

satisfaction are as far removed from our minds as jumping off the top of the Empire State Building.

And the children! When you say, "The one with black hair and black eyes", you describe nearly all of them—but yet these Indian children are very much like the children I've always known. In fact, it's almost as easy to understand the gibberish of these Winnebago beginners, as of little white children learning to talk, who jabber all day long about their particular problems.

These children delight in pulling a good joke—their first one being telling false names to the new workers. For the first three days I believed Anna when she told me her name was Alice. Tonight some of the boys were boxing, and during a lull in the tiff, I yelled, "Up and at 'em! Come on, let's see some action! Get in there and fight!" I was very much surprised to find the gloves being put onto the hands of the girls' governess and myself, and the first thing I knew, we were the boxers, with the onlookers cheering and boo-

ing like the bloodthirsty spectators at the Madison Square Garden fights. No black eyes nor smashed noses resulted, and the governess and I are still pals. The Indian children are very friendly, curious and fun-loving, as all healthy children should be—and amazingly quick-witted.

In other words, my fine friend, there's nobody more happy about his work these days than I am. I'm trying hard to come down out of the clouds and realize that all this is true, and that life has suddenly taken on new savor and sweetness—but I'm afraid I'm as thrilled about it now as I was when I first told you the news last August 18.

My, I've written lots of words—my only excuse is that there's lots to tell. Please let me hear from you, too. I'm anxious to know how and what you are doing, and anything else you can find time to write.

With love and best wishes to you, Betty and Mr. Baker.

Sincerely,

RUTH.



WINNEBAGO INDIAN MISSION SCHOOL, NEILLSVILLE, WISCONSIN

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## For Some There is Dawn

*Extract from Report of Girls' Educational Work, Baghdad, 1937-38*

TO begin a school for girls in a big city, especially a Moslem one, is no small task. At first it had few classes, but as its reputation grew, it increased in numbers and more classes were added. Now there are nine classes, making it equivalent to a Junior High School. Last year there were 108 in attendance, more than one-third of whom were Moslem girls, the rest being Jewesses and native Christians. If there were a larger building and money to engage more teachers, we could easily have a full high school. The Government high schools are so full they cannot take any more pupils so I am sure we would have many new girls coming to us as well as all of our own girls staying.

In Moslem countries where women have no freedom at all it is the lady missionary's task to show the women the way to freedom through Christ so that when they get equal rights like in Turkey and Iran, they will have a firm foundation upon which to build their lives.

Baghdad is a cosmopolitan city, the capital of Iraq, and therefore more progressive. The people are adopting Western ways of living. The young men, when they marry, want wives who are companions and who can keep house a la Western. We meet so many girls, not only our own girls but others, who are so bitter against the way they are kept in.

One of the drawing cards of our school is the cooking class where the girls learn to make cakes as well as serve them for tea. The sewing and knitting classes are another attraction. As one father put it, "I brought my daughter here because I want her to learn to be a lady." Another suggested that instead of teaching Bible we give the girls a course in Ethics. The reply to that was, "What better course in Ethics can we give the girls than the way Christ taught us how to live?"

As a newcomer to Baghdad and to the school after years in Arabia, I was immediately struck by the wonderful atmosphere there is in the school. It has an air of refinement not found in the other schools and one knows it is due to the Christian influence and prayers of Mrs. Thoms and her staff of teachers. Bible is taught from the beginning class

on and when I took over some of the Bible classes, I was constantly amazed at the thorough knowledge the girls had. As a matter of fact they know more about Christianity than of their own religions. Some of our girls are Roman Catholics and they, too, knew very little about Christianity until they came to our school. They all memorize passages of the Bible and hymns, both in Arabic and English. Sowing the seeds in school, day in, day out, is bound to bring forth fruit in God's time for He promised that and His promises never fail, but we who work in faith must not make haste. When the Iraqi women have their freedom and our school girls are able to have homes by themselves away from their families, we are sure that the Christian teachings of the years will show. We always felt while in Arabia that the second generation of our converts and even of the inquirers and those especially interested are not going to have the persecution they had to endure when they openly confessed Christ, and the children of our girls are going to have a better and easier time than their mothers. Pray for these girls that the seed sown so faithfully day in, day out, all these years may bring forth much fruit in His time.

We have a staff of six teachers trained in Mission schools in Syria. The fact that they are willing to teach for us for much less salary than the Government pays shows the influence of their training. We are very grateful for their cooperation and the spirit in which they work.

The girls have a club which meets Friday afternoons. Twice a month they have a religious program to which no one is obliged to come, but which they all attend, and what is more, when asked they take part in it.

As the school-yard is very small and since we have more girls this year and as we had a chance to rent the adjoining piece of property from the owner of the school building, we did so. The girls are buying equipment for basketball and volley ball to be played there where all our other games will be played also. We shall also use it to have public programs and graduating exercises, but that will come in my report next year.

## Christian Citizenship Department

MRS. F. E. BOICEGRAIN

*"Truth May Trust To Time"*

PEACE is a *positive force*: let us grasp and hold on to that idea though we must wait long to see the accomplishment. Waiting is difficult, even though our experiences have taught us that "truth may trust to time!" In the midst of our noisy, hurried life we often forget that "truth may trust to time" and also fail to recognize that evil trusts to noise. We are prone to confuse noise with power and forget "in the deep silences we find the power of God." As encouragement to hold the idea that "peace is a positive force", the following illustration will be helpful. Henry David Thoreau, American naturalist, essayist and hermit philosopher living at Concord, Mass., strongly disapproved of the 1848 war with Mexico. In 1849 he expressed his disapproval in the essay "The Duty of Civil Disobedience." That year he also refused to pay the war-levied poll tax. For this he was arrested and put into the Concord jail for one night. Fifty-five years later, in 1906, when Mahatma Gandhi was at Johannesburg, South Africa, he read the essay. It influenced him greatly. When Thoreau wrote his essay he was sure that peace is a positive factor. His idea traveled to Johannesburg, where in 1906, it strengthened Gandhi's non-violence theory. Gandhi carried it back to India where 350 million Indians, speaking 242 languages are finding it more effective than any previous means used toward National Independence. It is understood that Gandhi took the name of the

Non-Violence Movement from Thoreau's essay.

The following illustration from another angle should be helpful. It seems that in the sub-conscious mind of the great German composer, Wagner, there hovered for 20 years a vague idea that would not take form. Gradually that which was so vague grew within Wagner's mind. He waited. Finally he was ready to give to the world the great opera, Parsifal. The idea by its own inner growth had forced its way to the light of day. As a parallel we believe that peace, by its own inner growth, will become a "positive force."

Sometime ago in an air raid, a young Chinese aviator and a young Japanese aviator were killed, in the same encounter. The sister of the Chinese aviator wrote to the young wife of the Japanese aviator a letter of comfort saying, "We should utilize the insight we have gained through our suffering and let it stimulate us to greater effort to understand the real problems confronting the human race. I hope for the day, with hands clasped in friendship, hearts immersed in the enthusiasm of youth, we may strive together to attain the new earth that our hearts have envisioned."

To make peace a positive force we must cultivate in ourselves and in our friends a purpose to resist the temptation to hate or despise another people. Our children must be trained in friendly and cooperative attitudes toward children of other races. Christian principles of living must be applied in our daily home life as in our national life.

## Life Members and Members in Memoriam

### LIFE MEMBERS

#### OHIO SYNOD

*West Ohio Classis*—Anna M. Klein, 614 W. Wayne St., Lima, Ohio.

#### POTOMAC SYNOD

*Zion's Classis*—Mrs. D. W. Gerber, 1205 E. Market St., York, Pa.

### MEMBERS IN MEMORIAM

#### OHIO SYNOD

*Central Classis*—Miss Chloe Richman, Thornville, Ohio.

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Within the past month McKetrick Hospital, Kenton, Ohio, and the Kenton Public Library were included among the subscriptions sent by Miss Alice Born, Secretary of Literature.

## Momentum for the Meeting

### Materials and Methods

CARRIE M. KERSCHNER

SOMEONE has said, "In reality all women should be classed as 'agents of communication and transportation.' Women are so consumed with the desire to speak (perhaps he meant *talk*) that, given the smallest chance they would go any distance to communicate their idea."

This column is an "agent of communication and transportation." The words recorded in it are intended to convey to you, as the magazine travels far and wide, information concerning materials and methods that will awaken workers and create interest in planning effective program meetings. Thus every member will be made an agent of communication and transportation.

Aids of communication for "Homeland Harvest" and "Right Here at Home" — "Americans All, Immigrants All"—a pamphlet full of very fine factual and visual material, furnished free upon request by the Office of Education, Washington, D. C. This formed the basis for a series of radio programs during the spring and summer. While you should have this for the first meeting, it will be helpful at any time during the course. Pass it around among the members for it will surely create a spirit of goodwill toward "immigrant" neighbors. The topics of coming radio programs by the Office of Education—C.B.S. Network—1 to 1.30 P. M., every Sunday—are also of great interest. Learn to listen to worthwhile radio programs.

The second aid to the study of the home mission theme is also a record of radio programs. These are assembled into a pamphlet entitled "Frontiers of American Life" by Mark A. Dawber. The nominal sum of 25 cents will bring this to you from either Depository. The publicity circular says, "They contain the heart of home missions and constitute a most valuable general brochure on this subject. Presidents and leaders of missionary societies will do well to have a few copies always on hand for sale and use in their organizations." The cost of 10 or more is \$2.00.

The current issue of the *Missionary Review of the World* gives suggestions for the effective use of maps. The *World Map* publicized at \$1.00 on the *Missionary Education* flier

which is in each of the work packets is out of print. The cloth map sells for \$3.75. The Evangelical and Reformed denomination map, *My Father's World*, sells for 60 cents. The development of a missionary map, locating mission churches or stations should be given into the hands of one person. Is there someone in your church who is interested in or who teaches history? Enlist that person for a Map Project.

With war a reality in more than one country of the world and our relation to this tragic situation, a subject uppermost in the thought and conversation of every American, surely no missionary society will fail to arrange for a peace program during the fall. The program packet contains good material for such a meeting. The time suggested may be changed. Arrange, if possible, for the participation of the whole church in so important a meeting. Promote the reading of peace and related lines of books. Any of the *Headline Books of the Foreign Policy Association* will be helpful. Recent issues, not yet on the Reading Course List are "Battles Without Bullets" and "In Quest of Empire", 25 cents each. Those listed are "Bricks Without Mortar", "Shadow Over Europe", "Good Neighbors", "The Puzzle of Palestine", "Billions for Defense", "Church-State", "Peaceful Change", "War in China", 25 cents each.

The Church Committee for China Relief, 105 East 22nd Street, New York City, offers much free material for the leaders in any church who are planning to do something for China Relief. Work for relief of human suffering in China is an urgent necessity. "Dawn In the West" is an excellent one-act play of China today and is distributed by the Church Committee for China Relief. Copies are provided free for performances in the interest of funds for China relief to be sent to the Committee. Otherwise the charge is 25 cents a copy. Write direct to the China Committee, *not* to the Depositories.

For the December meeting—"Charge Account" is already proving popular. Order copies early—5 cents, 6 for 25 cents. The groups reading and studying "Right Here at Home" (Young People's book, 60 cents) will be glad to know that the author of "Charge Account", a Christmas program for an entire evening, is none other than the Mrs. Lau whose many activities are mentioned in "Right Here at Home."



For Mission Band workers—extra copies of "Makers of Christmas" may be needed. They are 5 cents each.

Decorate your room suitably. One Christmas meeting was held around a tiny creche from Mexico. Or make your own creche. The *Missionary Review* says "decorations may give a special national or racial emphasis, may emphasize different phases of a country's life (well chosen decorations can enlarge a group's concepts of a country, its people and their customs), they may give information, may have a message, or may be symbolic. Decorations need not always be used. But when they are used, they should play a definite part in the educational or emotional aim of the meeting. Study the use of decorations and the effect that can be produced to the greater glory of God, rather than merely to tickle the fancy of the audience."

The last call for Thank Offering material is being sounded. How often we wait until too late to reserve Costumes or the Thank Offering Lecture and Slides (\$2.00) or to order the services, plays or pageants we are *sure* to need! Order at once, avoid disappointment and delay.

Christmas is just around the corner and books make most acceptable gifts. Consult the Reading Course List for suggestions. Avoid ordering "World Focus", "The Terrace", or "Russia My Home", all of which are out of print. If interested in a special list of suitable books for boys and girls or adults, write to either Depository.

January meeting—the beautiful dialogue "Alive With Meaning" and the Worship Service should be well rendered. In the President's folder, specific directions are given for the preparing for this every-woman-of-the-church meeting. Societies will please follow these suggestions. Order additional material if required, early. Ladies' Aid or Mite Societies' presidents have a copy of the same program. Work together!

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

## Christian Women in Action

THERE is no new society to report this month but the following taken from "Women and Missions", the *Presbyterian Missionary Magazine*, may inspire some of our societies to do likewise.

Our first meeting (it may really be any meeting) was a luncheon meeting. After lunch, the president expressed a vote of thanks to the hostesses, and said: "Since our hospitality chairman, who has charge of the lunch, is a doctor's wife, we can rest assured that she has been very careful to see that we have the proper vitamins. However, our membership chairman is a famous specialist on vitamins and, while she says she cannot vouch for any guests present, she knows that our members would gain even greater 'pep' and zeal if they had one of the new kinds of vitamin—a special type. Accordingly she has put at each of your places a capsule containing this special vitamin. No directions are given for its use, as she is leaving that to your own judgment and wisdom. But she is very anxious to know the effect produced, so will you kindly report results to her or to a member

of her committee. She is hoping they will all register one hundred per cent. If there are any questions regarding these capsules, please see her after the meeting."

Each capsule contained the name of a woman in the church whom that person was expected to win for a new member of the missionary society. Results are encouraging, and at each meeting these capsule members are joining the society.

CARRIE M. KERSCHNER,  
*Secretary, Organization and Membership.*

## The Stencils Speak

Eight new subscribers were received by Synodical Literature Secretary, Sara Jo Schilling, at the Ohio Synodical Convention, Louisville, Ohio, with three renewals. That marks the peak this year. Eastern Synodical Secretary sent five, of which two were new subscribers. With the remittance came the announcement that after six years of faithful service, as Synodical Secretary of Literature, Mrs. Harry Gilbert hands the responsibility to Mrs. A. C. Rohrbaugh, Bangor, Pa.

# Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

## Echoes from Amsterdam

"AS we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship which we have been led to must be faithfully carried on. This world gathering marks the beginning of an ever widening task. We face this task realizing that in Christ is our strength." With this declaration, we left the first World Conference of Christian Youth held in Amsterdam, July 24 to August 2, 1939.

We were 1338 strong, gathered together from 71 nations. Some of us had traveled days on end to reach Amsterdam, some represented untold personal sacrifice or sacrifice on the part of groups we represented. But the important thing was that we *had* arrived, and *had* experienced for ten days the fact that "His service is the golden cord close binding all mankind."

We not only worshipped and met together, we *lived* together. Our Jeugdhôtel accommodated about 300 women delegates in dormitory rooms; our room of 15 beds was a small one. And our beds were not with those of the other members of our delegations. I shared a room with girls and women from Canada, Belgium, Holland, Norway, England, Japan, and Palestine.

Naturally, the problem of language was important in so cosmopolitan a conference. All worship services were printed in French, German, and English. Addresses were printed in the two languages which the speaker did not use. Our hymns were sung also in three languages simultaneously. Discussion groups were so arranged that for each topic to be discussed, there was a group which spoke German and English and a corresponding group of those who spoke French and English.

After the morning worship and address each morning, we went to our discussion meeting places. Our morning session was devoted to a study of a Bible passage assigned for the day. We found that the American delegates were far less interested in and intelligent about theological doctrines than were those who came from Europe. We constantly found ourselves thinking in terms of what part

Christian young people can take in bettering existing conditions socially, politically and economically, while the European emphasis was always on the function of the Church in spiritualizing the individual.

In the afternoon we met again to discuss the topic in which our group had expressed its particular interest. Mine was the group on "The Church and Race." Our discussion grew out of first-hand knowledge, for our group included both white and negro Americans, both a Hindu and a white girl from India, and both a South African Bantu minister and a minister of the Dutch Reformed Church in South Africa. Since this church believes in complete segregation as being the will of God, these two South Africans could never agree on the solution of the racial problem at home. Both remained firm in their own convictions, yet never did they become rude or angry in discussing the problem that concerned them so deeply.

Perhaps the best chance for fellowship, came on the Saturday excursions arranged, free of charge with lunch included, by the committee. The long boat ride to Alkmaar which my group took, gave an opportunity for plenty of interesting conversation and also some informal singing.

On one evening of the conference, the program committee made use of some of the stores of material at hand and constructed a program in which delegates themselves participated. There were all kinds of dances, instrumental music, and songs from many different nations.

One of the high spots of the Conference was the Sunday morning communion service at the Nieuwe Kerk. This church, like many others in Holland, was built as a Roman Catholic cathedral. During the Reformation, it was changed to a Protestant church. The high altar was taken down, the sacred images and pictures removed or destroyed, and the pews arranged around the pulpit. For communion, tables were spread in front of the pulpit. We seated ourselves there, one hundred at a time, and together ate the bread and drank the wine from a common cup, all races and nations alike.

I became very well acquainted with a Dutch girl from Delft, who slept next to me. She and her fiancé, a theological student at Leyden were delegates to the Conference. She invited me to visit her home after the Conference. I went, and enjoyed the interesting experience of being in a family in which only one member could talk to me or understand what I said. After the evening meal, according to custom, the man of the house read a passage from the Bible. I was delighted to be able to follow in my mind, without being told what it was, the parable of the Prodigal Son and the story of the woman, who, having lost a coin, swept the floor until she had found it.

One of the privileges we had was to hear and perhaps to meet some of the outstanding leaders of Christian thought in the world today. John R. Mott, Reinhold Niebuhr, and Dr. T. Z. Koo were perhaps the best known of those who addressed the plenary sessions, and rightly so, judging by the splendid talks they gave.

Among my personal friendships formed at the Conference, were those of Dean Benjamin Mays of the Howard University School of Religion, who was one of the leaders in the groups on Race, and of Miss Mina Soga, who toured the United States last year with the Post Madras team. She, unfortunately, had

to spend the last few days of the Conference in the hospital, and through a mutual friend, I had the chance to visit her there and have several inspiring conversations with her.

As a result of Amsterdam and the rest of my summer in Europe, I have returned to America, more than ever convinced that our job is in no way limited by the geographic boundaries which make our country nicely isolated. I am more than ever convinced that our task will never be finished until a *truly Christian* influence permeates every country on the earth.

MARY ALICE NACE.

### Girls' Missionary Guilds

*Eastern Synod* — Phoenixville, Pa., St. John's Church. Organized by the Woman's Missionary Society with 10 charter members. *President*, Miss Doris Hartman, 374 Second Ave., Phoenixville, Pa.

*Northwest Synod*—Sheboygan, Wis., Zion's Church. Organized by Miss Emma Ploppert with 10 charter members. *President*, Miss Ealine Tasche, 736 Brangton Drive, Sheboygan, Wis.

*Pittsburgh Synod*—Jeannette, Pa. Organized by Mrs. Roy Haines with 14 charter members. *President*, Nancy Shrum, Frothingham Ave., Jeannette, Pa.

## Mission Band

### Suggestions for Children's Leaders

MISSIONARY education for children is the chief concern of all Mission Band leaders. Therefore all Mission Band leaders ought to be familiar with the promotion of the Church School of Missions in which there will be classes for children.

The material recently published for this purpose by the Cooperative Council of Missionary Education includes a unit for juniors entitled "We Are All Neighbors." The work book each child should have costs 20 cents; leader's guide, "Guiding the Course" is 10 cents. The unit for leaders of primary children, "The World Is A Home For Many Children" is priced at 10 cents. This material prepared by Mrs. Catherine Alben Craig is

based on the missionary work of the Evangelical and Reformed Church. Mission Band leaders will find many suggestions which can be adapted to local groups. Materials may be procured from either depository as well as from The Cooperative Council of Missionary Education.

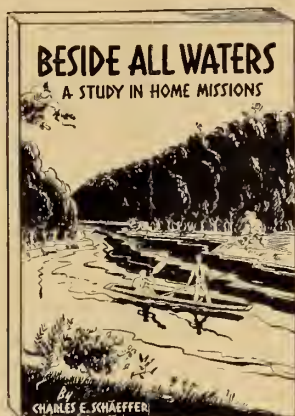
### New Mission Band

*Potomac Synod* — Winston-Salem, N. C. Organized by Mrs. T. M. Shoffner and Miss Frances Clutz with 17 charter members.



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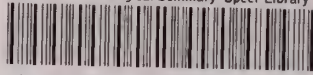


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